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ABSTRACT

Language educators are beginning to realize the need for merging affective-cognitive learning endeavors in the classroom. Language is seen as a vehicle for self-learning and expression and the language class is viewed as an appropriate environment wherein self-reflection can lead to meaningful interpersonal sharing. Confluent language programs allow for personal and interpersonal awareness, communication and growth while working to achieve target language proficiency. The resources of behaviorism (habit-reinforcement), existentialism ("here and now" interest), and humanism ("here and now" teaching based upon the ongoing interests of the students, subject learning as the springboard for self learning, interpersonal sharing and dialogue, and self-awareness founded upon a variety of affective and cognitive factors) provide the framework for designing confluent language programs. (CFM)

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CONFLUENT EDUCATION: A HUMAN APPROACH TO LANGUAGE TEACHING

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> For three hundred years or more, schools have been denounced for their capacity to destroy children's spontaneity, curiosity, and love of learning...To create and to operate schools that cultivate and nurture all these qualities without reducing children's academic attainment - this is a magnificent achievement.
>
> - Silverman (Crisis in the Classroom)

In the history of human development, no question has received greater attention, and has been probed with greater passion, than "What does it mean to be human?" The question itself predicates the nature of every human person. To ask "What does it mean to be human" is also to ask "What does it mean to be me?" The wisdom of Delphi resounds within the simple response to "Know Thyself!", and is restated much later in more academic terms, "The proper study of man is man."

"Discovery of human potential", a theme prevalent in our own time, originates from the fundamental desire to explore the farthest reaches of human possibility. "Who am I?" and "Who can I become?" "What are my limits?" and "What are my ultimate destinations?" are questions central to human concern. As one humanist has stated: "What a person is, he or she must become."[1]

Self realization - the expansion of human possibility is the central theme of humanistic systems of education. This theme is derived from the premise that persons function as whole beings, not as automatons or intellects, but as thinking, feeling persons who can love, feel deeply, expand their inner selves, create, and continue their own process of self education.[2] Humans feel as well as think, intuit as well as rationalize, fantasize as a prelude to creative activity, express themselves both verbally and non-verbally, and come to understand themselves through an awareness of experiences felt within themselves, as well as through analyzing responses given them by others. Helping students

to develop an awareness of all human functions, and to learn processes for using these functions to glean knowledge about themselves, others, and the world in which they live, is the apogeal goal of humanistic systems of education.

In such systems, educational methods and strategies serve to provide both teachers and students with a variety of processes for acquiring new dimensions of knowledge about human life, all the while acquiring knowledge of cognitive processes, and the acquisition of mechanical skills are concomitant with learning about the affective dimensions of one's life, thus providing the students with a confluent process that treats all aspects of human learning as a unified dynamic. Non-traditional goals such as developing the skills of creative fantasy, spontaneous imagery, non-verbal expression, values awareness, personality expansion, art-poetry forms of communication, and introspective analyses co-exist with the traditional goals of cognitive subject mastery. Thus, humanistic education gets does an interface for cognitive and affective learning.

This interface evolved from the notion that, as Silberman states, the most pressing contemporary issue facing educational systems is to discover the means for "creating and maintaining a humane society".[3] In his terms, the word "humane" is used to describe a state wherein each person is afforded the opportunity to optimize fulfillment of personal potential. Such an attitude is based upon insights offered by humanistic psychologists who concur that the truly healthy individual is one who is aware of his or her strengths and limits, loves and accepts the person he or she is, is open to responding within a broad repertoire of human emotions, is willing to express him or herself in verbal and non-verbal symbols, and is capable of forming close relationships with others.[4] This person is also aware of internal psychic activity, and

recognizes that this activity mirrors deep dimensions of his or her personality.[5]

Most recently, data gleaned from brain research confirms their findings from a physiological (as opposed to psychological) point of view. The right and left hemispheres of the brain function symbiotically. Intuitive and rational, affective and cognitive, function as two aspects of the same dynamic used for self expression.[6] It is no longer relevant to state that knowledge is either affective or cognitive. With every thought there is an accompanying feeling, and with every feeling there is an accompanying thought. Knowledge results from the dynamic interaction between the two.

Language educators are themselves witnessing to the need for merging affective-cognitive learning endeavors in classes. Language is seen to be the vehicle for self learning and expression; the language class is viewed as the appropriate environment wherein self reflection can lead to meaningful interpersonal sharing; the language teacher is considered to be the guide providing encouragement and direction to students who wish to express their own world of concern and interest as the subject of class dialogs, and to receive affirming responses from the others.

We learn from psycholinguistics that the need to communicate is always present as an intrinsic motivational factor for language learning, because the human organism is in a constant state of readiness to express itself through whatever means are available. In a foreign language class, for example, these means are readily present in the forms of drills and dialogs, oral and written compositions.

It is the "self", ones personal world of need, concern, interest, value, and attitude that one wishes to express by means of available language forms. Gaardner uses the term "life dialog" to describe the process of self awareness that is made possible by means of speech.

Speaking to the need for transforming language classes into forums for self expressing dialogs among the students and with the teacher, he mentions that each drill should be a meaningful dialog with oneself, teeming with new insights into self understanding, and providing the means for expanding an adequate self concept.

> From the very beginning, (the learner's attention) must be fixed constantly on the meaning and reality of his life experience in the new language...This learning experience itself is life...Thus drills should be designed to involve the learner in a Probing of his own meanings and concepts.[7]

Using language to probe internal meanings is a theme also prevalent in the writings of Mowrer. Outer speech, or that which is ultimately verbalized, reflects inner states of being. What a person says reflects how that person is at a given moment. Verbalized meanings signify for the speaker, his or her subjective field of meaning. By examining one's language, one has access to knowledge of what is taking place within the subconscious field of activity. The more one recognizes the presence and power of these internal events, the more one can claim power over them, and thus shape and command behavior (language behavior), in any way desired.

Language, then, first evolves as an internal response to an experience. One encounters another person, thing, or event. Feelings arise from this meeting, and take various forms according to the state of the individual at the moment of the encounter. The intellect grasps the feeling, perceives its meaning for the individual, names it, and selects an appropriate form in which to express itself. In this manner, the verbal symbol bears within itself, the original feeling and image of the speaker who generated the word as a response to his or her encounter with external stimuli. Mowrer describes how language behavior results from an awareness of internal response.

> Stimuli (encounter) takes on inner meanings for the individual. Meanings constitute for the individual a sort of inner subjective field; and it is this ongoing, ever changing motivational state which, moment by moment, controls and directs behavior...The internal rather than the external field serve as the dynamic, energy producing source of behavior.[8]

Mowrer concludes by stating that "every verbal reaction is charged with the emotion of meaning."[9] Lurior further clarifies the dynamic rapport between emotion and language creation. Emotion is seen as an energy force that channels itself in such a way as to direct psychomotor functions. Each emotion is highly selective in choosing a specific form and manner in which to express itself; e.g., specific gestures, sounds, syntactical arrangements, and phraseology. Since emotions are not naturally inclined to conceal or misrepresent themselves, it is the internal states of the speaker, at the moment of speaking, that determines the form and content of what is eventually expressed.[10] Birkmaier claims that every time a human being wants to say something, he or she creates an utterance that fits whatever the person wishes to express.[11] Savignon uses this theory as the basis for her work in communicative competence, wherein the personal meaning attributed to language dialog is seen to co-exist with the learner's selection of appropriate language forms to adequately express an intended meaning.[12]

The work of such language educators and linguists provides a rationale for the use of affective self reflective strategies to be used for language teaching. It is primarily through the insights and tactical skills of humanistic psychologists, that educators are now provided with a rich resource of growth strategies for classroom use. These strategies afford both the teacher and the students the opportunity to engage in ongoing processes for self reflection, interpersonal communication and understanding, all the while pursuing the study of the target language.

The target language serves as the vehicle for allowing such processes to take place.

In the late "sixties", as an outgrowth of a Ford Foundation research grant, a project was begun that proposed to develop and research ways in which subject matter could be related to personal growth by means of the deliverate incorporation of affective-self reflective teaching measures into the already existing curriculum. This project evolved into an educational system that is today called Confluent Education.[13]

Before we engage in a further discussion of humanistic-confluent systems of education, it is well to stop a moment and consider how the new vogue of personal education for self learning fits into the existing framework of educational philosophy and practice. We are witnessing the advent of numerous growth strategies and techniques for personal learning, interpersonal group processes, and affective methods of presenting materials, yet little time has been spent in understanding where these new models fit into the existing system, and how they merge with the methods already considered to be sound, adequate means for presenting subject matter. It is not a matter of one system replacing the other. Rather, the wise educator is one who knows the strengths and limits of each method, and with the deftness of an artist, knows when and how to incorporate each one into the existing framework of the class.

The philosophy of humanism co-exists with two other philosophies prevalent in our society, those being Behaviorism and Existentialism. An understanding of the perimeters of each one will elucidate the state of appropriateness for when and how to use the methods employed by each for a thorough presentation of language lessons.

First we shall examine the tenets of Behaviorism. For the moment, place yourself in the role of an observer. As an observer, your primary task is to carefully watch a given subject, see what it does, note

various aspects of its behavior, and ultimately construct a theory of what it is and how it operates. External behavior is the means whereby you interpret internal essences.

Imagine, now, that you are focusing on me as I am delivering this article (in the form of a speech) to you. You are noting my mannerisms. Perhaps, even at this early stage, you have begun formulating ideas concerning how I am, based upon what you see me doing and what you are hearing me to say. I am sending you many clues about myself.

Now your attention shifts to the others in the room. Some are speaking animated by facial expressions and eye movement. You observe that there are moments of electric activity, and that there are also moments of quiet reflection. You begin to understand that humans do certain things in the same manner. You have, so to speak, cited similarities among the members.

Now, however you consciously look for differences. You note that one person speaks with hand and arm movement, whereas another seems to communicate through facial expressions. A third person uses a melodious voice tone to convey meanings. It is evident that each person has his or her preferred mode of expression that serves to accentuate whatever message is being communicated. You have now established some differences among the members.

Having substantiated your findings in numerous other observations, you now construct your theory of human behavior.

> Humans express themselves in many ways. All persons use their vocal chords to formulate words which are used to communicate specific messages. These verbal communications are reinforced by bodily expressions such as head and eye movement, facial contortions, and arm and hand motion. Although each human has the capacity for using all of these bodily expressions to reinforce verbal communication, individuals seem to select only one or two as their dominant mode of expression.

You then conclude:

> Since these bodily expressions enrich verbal communication, and since every person has the capacity for using all of the various modes, it might be well to teach everyone to use the full range of non-verbal expressions, thereby broadening their modes of communication and expanding their repertoire of symbolic expressions.

What you have done is to identify behaviors common to every human being, and, at the same time, to propose the desireability of broadening the range of the behaviors for each person. If verbal utterances carry more weight due to the addition of a non-verbal component, wouldn't it be better if each person could operate from a broad range of non-verbal behavior.

This same principle holds for behaviorist teaching. Researchers have discovered solid methods that make the learning of various subjects and skills more efficient. In language classes, for example, we know that language learning is possible for everyone, but that not everyone possesses adequate skills to grasp the mechanics involved in second language learning. Systematic observations of how people learn language reveal to educators processes whereby those skills can be acquired. The audio-lingual method of modeling, imitation-repetition, substitution and structured dialog based upon linguistically correct forms, and the continued practicing of correct language habits is a solid means for teaching language effectively. Ordered sequential learning and reinforcement are both necessary to the language process.

Return, now, to your role as an observer. Having constructed your theory, you decide to visit a school to see how your theory operates within an educational setting. You are led to a language class. You first notice the teacher in front of the class, directing activities for the students. Each student has a text on his or her desk, and the texts are open to the same page. There is a tape recorder on the table,

and the students are repeating sentences offered by a native speaker whose voice they hear on the tape. Periodically the teacher stops the tape, and assists the students with sentences that seem difficult. When the tape ends, the teacher asks questions about the material, and calls on individuals to answer.

Your attention now wanders to the students, to what they are doing. Some of them have given vigorous responses to the tape and seem involved in the question-answer session. Others seem listless and unresponsive to the teacher's questions. Some are looking around the room and talking with the others. A few are doodling on their papers. You observe a variety of human dynamics in the class. There is the same stimulus provided for all, that being the teacher-directed activity, the tape, and the textual referants, yet there are a variety of responses -- some desireable and others not so desireable. You conclude that the same stimulus evokes varying degrees of interest and involvement from each person. Although you have been told that repetition drills, taped lessons, and question-answer dialogs are solid means for present language materials, you note that this method does not seem to work for all students.

You are now faced with a choice. Do you immediately conclude that the method is inadequate because it does not engage the entire group? Or do you conclude that the method, good in itself, is incomplete and needs additional components that would attract the attention of the entire group?

Let's suppose that you choose to build upon the existing structure. You must now identify what type of component would involve a majority of learners in the language experience. You admit that there was a high level of involvement in the class; however, the involvement was not totally directed to the language learning activities. Since interest

engenders involvement, you reason that if the language exercises would encompass more of the students' interests, involvement in the language activities would follow. You now make the following recommendation to language teachers:

> Since the students' interests are focused on a wide diversity of areas, it would be well to uncover some of these areas and allow the students to discuss them as the content of the language practice. They will continue to imitate correct models, repeat and converse in the same structures offered by the text; however, this time the content of the conversations will be of their own choosing.

Months later you visit another language class, one in which the teacher has incorporated your suggestions into her methodology. The lesson is on the past tense. The teacher has set the scene for the discussion by asking the students to remember a time in their past when they did something that made them feel happy.

T. Think back to a time when you did something that made you feel happy. Where were you? Who was with you? What did you do? What did the others do? Begin your sentence with "I remember when I .....!"

S#1 I remember when I won a bicycle at the fair.
S#2 I remember when I got an "A" on Mr. Jones' algebra test.
S#3 I remember when I made the swim team.

The teacher now involves the students in a question-answer drill based upon their own material. The drills are expanded to match the interest and participation level of the students.

T. What does Bob remember?
S#1 He remembers when he won a bicycle at the fair.
T. What did Bob win at the fair?
S#2 He won a bicycle.
T. Did you ever win anything?
S#3 I won a dog in my fourth grade class.
T. Who won a dog in her fourth grade class?
S#4 Sandy won a dog in her fourth grade class.
T. What did she win?
S#4 She won a dog.

In some classes, the proficiency level of the students may not be high enough to allow for open-ended responses such as these. In such a

case, the teacher prepared a guided list of likely responses from which the students select those responses most closely related to their own.

The teacher of this class operated from a behaviorist (habit-reinforcement) mode, and an existential (here and now interest) mode of teaching. Repetition, reinforcement, question-answer dialogs took place, but they served as the vehicle for discussing, and thereby validating and appreciating, the personal experiences of the students. It is no secret that we pay attention to words directed to us personally, and that we delight in hearing our story repeated by others. The existential component added the dual dimensions of personal experience and natural human interaction to the already-established language structure practice.

Existential teaching methods are founded upon the following assumptions about human beings:

1) Reality lies in each person's experience of an event.
2) A person knows himself through his actions.
3) Actions have implications for others. Therefore, every act is a social act.[14]

Existential teaching is, then, a set of structured learning events based upon the "here and now" energies of the students and of the teacher. The "here and now" embraces the entire spectrum of personal affect (needs, feelings, concerns, wants, interests) and thought (ideas and opinions). Existential educators are interested in personal development and social growth concomitant with subject skills mastery. Thus, in existential classrooms, one would expect to see high levels of person-to-person interaction where the topics of discussion would be personal values systems, opinions and justifications for various attitudes and behaviors, and a sharing of feelings about the environment.

The search for intra and interpersonal awareness is defined as "humanism".[15] This definition provides the basis for humanistic philosophy, and serves as the theoretical substratum for humanistic practices.

Merging intrapersonal and interpersonal awareness for both personal and social growth is the aim of humanistic systems of education. Perry describes humanistic teaching:

> Teaching is a relationship between the student and the teacher, one in which learning takes place, and emphasis is upon what is discovered within oneself. The aim of education (humanistic) is not to substitute a new form of education for an existing form, but rather to expand our existing forms to include the development of those functions which have been neglected in order to bring about a balance between intellectual and intuitive...emotional, mental, and spiritual processes.[16]

Humanistic teaching includes four areas of treatment:

1) "Here and now" teaching based upon the ongoing interests of the students.

2) Subject learning as the springboard for self learning.

3) Interpersonal sharing and dialog.

4) Self awareness founded upon a variety of affective as well as cognitive measures for learning; i.e. personal imagery and fantasy, emotions, intuitive responses, non-verbal expressions as well as thoughts, facts, and opinions.

One of the basic concerns of humanistic educators is not only to provide students with experiences which, in themselves, spark self reflection, but also to enable them to decipher personal meanings from the experiences they have encountered. Here is a strategy that I developed for my language classes to foster reflection and meaning. The students focus on their unique responses, as well as hear those of the others. In the first presentation, we shall work with a written-verbal mode. We shall later extend this same exercise to include non-verbal modes of expression.

1. Complete the following statements:

I am a person who is.....
does.....
wants.....
likes.....
fears.....

needs.....
demands.....
wonders about.....
believes.....
hopes for.....
loves.....
says.....

T. When you have finished, compare your responses with the others in your group. In what areas are you similar to other people? Different?

T. Close your eyes for a moment, and imagine yourself to be in the presence of someone who has offered to give you anything you want. You tell this person what it is you are seeking. Listen to what you say. (Pause) Now visualize what it is that you want. What does it look like? (Pause) When you are ready, take a crayon and draw what you want. Use only one color, the color that best symbolizes your feelings about this thing you want. When you have finished your drawing, write on your paper "I want _____." If you understand what relationship exists between the object and the color; then also write a description of how the color relates to it; for example, "I want my diploma. My diploma is green. It is green because money is green, and I will receive more money if I have a degree."

The teacher, following an interactive mode of teaching, then invites the students to practice structures by repeating what the others have said.

T. Terry, what do you want?

S. I want an invitation to the dance. The invitation is yellow because yellow is the color of happiness.

T. What does Terry want?

S. She wants an invitation to the dance.

T. What color is the invitation?

S. It is yellow.

T. What does yellow symbolize for Terry?

S. It symbolizes happiness.

T. What does yellow symbolize for you?

S. Yellow symbolizes the sun, and the sun symbolizes fun.

In this example, we have seen the four basic components of humanistic teaching. There was the drawing upon student imagery and interest, the use of this material for language practice, the non-verbal mode of using colors to describe feelings, an interpersonal dialog about real events, and an exploration of the meaning of the feelings as indicated by the selection of colors as symbols.

The primary difference between existential and humanistic teaching is in the self-reflective growth component, and in the use of non-verbal emotional means of expression. In humanistic teaching, there is the specific concern for the exploration of feeling responses as the means for accruing self knowledge. In recent years, deliberate attempts have been made on the part of educators to design strategies that merge the teaching of traditional subject matter with the non-traditional goals of personal and interpersonal development. This merger of the three domains is called Confluent Education. Brown, the initiator of confluent systems, describes the process employed by confluent educators to teach to the three areas of subject mastery, interpersonal enrichment, and personal development.

> We endeavored to incorporate affective approaches with cognitive content and method. After exploring conventional curricula, we explored ways to add the dimension of personal meaning and relevance by integrating appropriate personal and interpersonal feeling experiences into the teaching of the subject matter. When we did this well, the subject came alive.[1]

Let's look, now, at the lesson plan of a confluent teacher. First you will observe learning objectives stated for all three domains: cognitive, interactive, and affective. The class will balance the three types of activities. The students will be practicing the subject material, sharing with each other, and learning about various aspects of themselves. There will be a dialog transacted between the teacher and the students,

one in which there is a mutuality of concern and interest.

Enter a confluent language class! The lesson for the day is on the subjunctive following the verb to wish or to want. The students are asked to work only with the verbs to be, to have, and to go.

Cognitive objectives:

1) The students will correctly use the subjunctive form of the verbs to be, to have, and to go in the second and the third person singular.

2) They will form complete sentences in the subjunctive following the verb to wish or to will.

Interactive objectives:

1) The students will interact in groups of four persons.

2) They will address each other in a question-answer mode.

Affective objectives:

1) The students will identify positive wishes that they have for one other person.

2) They will understand their perception of this other person by citing the wishes that the person has for them.

Lesson:

T. Think of one person whom you admire, or with whom you have a good relationship. Imagine that you are with this person right now. You are happy to be with this person and you are inspired to make three helpful wishes for him or her. You offer these wishes as gifts. Use this model to structure your sentences:

I wish that you be .....
I wish that you have.....
I wish that you go.....

T. When you have done this, form groups of four, and share with each other what wishes you made for this person. You might want to reveal the name of this person. Use this model:

I wish that (person's name) be.....!
" " have.....!
" " go.....!

One person is designated as the leader of each group, and asks questions of the others: "What do you wish that (person's name) be?"

The teacher now repeats the lesson, this time asking the students to indicate what their selected person wishes for them.

T. Imagine that this same person makes a wish for you. What does this person say? Use the same model as before.

In this lesson, students were guided in the practice of structured language matrices. They also initiated their own responses, and focused on their relationship with another person. They used their imaginations, cited their personal imagery, and revealed their feelings toward another person. And this discussion was made possible through the practice of structured language matrices. All three dimensions, cognitive (language skill), interactive (dialog), and affective (feelings and imagery) were present in this lesson. Behaviorist imitation-repetition reinforcement modes expanded into existential "here and now" disclosure of real life events, which, in their turn, evolved into humanistic self-reflective growth dynamics. These three processes, working together as one learning dynamic, provided the structure of the confluent language class.

Confluent methodology is based upon the assumption that the most natural act of the human organism, and the act around which learning energies are centered, is the urge toward self realization. In this vein of thinking, all learning is thus seen as learning about oneself. The curriculum provides the means for self explorations to take place.

There are some cautionary considerations that should be weighed in deciding to incorporate confluent teaching methods into existing classes. It has not yet been determined at what level of maturity individuals are ready for introspective and self disclosing processes. Research in per-

ceptual psychology reveals various stages of emotional development that, in themselves, cause individuals to focus on specific psychological needs, and consequently, to form attitudes and behaviors congruent with the desire to fulfill these needs. We are aware that some of our students need a high level of structured learning. Many seem incapable of generating creative responses on their own, and prefer to complete activities that are teacher-directed. These people need assurance that they are completing assigned activities to the exact specifications of the teacher or the text. Other students expect prescribed answers, black-white responses, to each question they encounter. They tend to show a low tolerance for inductive and experiential learning. Yet other students seem to fluorish in low structured, highly subjective environments where they are called upon to create their own responses, and to shape their learning environments. Some of these students thrive on affective-creative modes for thinking and expressing. In any case, emotional needs do lead to the formation of learning styles concomitant with an individual's urge to fulfill these needs.[18] Teachers are called upon to provide an eclectic repertoire of learning activities and group dynamics, and to modify the use of personal growth strategies according to the readiness level of the students. There are no set formulas for when and how to incorporate the strategies into existing lessons. Teachers, aware of their objectives in all three domains, sense the readiness of the students, and proceed to teach the confluent lesson accordingly.

As a cautionary measure, and in order to respect these various levels, confluent teachers operate on the principle of "voluntarism". When it comes to affective work calling for self-disclosure, "no one has to do anything he or she does not wish to do." Alternate assign-

ments are given to those students who do not choose to participate in the confluent strategies. "Working with students where they are in their own growth," and helping them to expand their self awareness, is a predominant theme in confluent teacher education. If we claim that a primary purpose of education is to help the learner discover those processes and engage in those strategies that will enable him or her to better understand him or herself, then it follows that whatever measures are provided the student, must be able to be received and worked with by the student within the possibilities and limits of his or her experiential-conceptual framework. Bridges issues this challenge to teachers.

> Work with students where they are so as to avoid laying a heavy trip on them...Structure your activities accordingly...(so that) exercises emerge from the situation itself, and not from the students' or teacher's desire to do something groovy. It is sensitivity and creativity that enables the teacher to meet learning needs squarely.[19]

In structuring confluent learning experiences, teachers are reminded to continually focus on the three-fold teaching objectives, to guard against weighting the class in any one area; i.e., skills learning, class relationships, or self awareness. Along with this measure, Brown suggests that confluent teachers examine their own motivations for using self-reflective teaching methods.[20] Are we seduced by the pleasure of sharing feelings, of receiving warm appreciative feedback, and of entertaining emotional highs with the students? Or are we convinced that learning is a total process, in need of involving all human aspects, cognitive as well as affective, in the learning dynamic itself?" Are we aware of the varying emotional needs and learning styles of our students? Do we understand our own teaching needs and styles? And have we made any attempt to match our way of teaching with the students' modes of learning? These questions challenge us to assure that whatever methods we employ,

serve the growing needs of both teachers and students, and are subject to continual reappraisal according to changing interests.

Education, language education, is an ongoing process. It is ongoing because each of us is constantly engaged in an experiential encounter with our world, both the world about us, and the world within us. From this meeting we increase knowledge about ourselves, about others, and about the world at large. We are immersed in a dialog with our environment, and to the degree that we reflect upon our personal responses within this dialog, we progress in our understanding of who we are, and ultimately, of what it means to be human. The answers come from within. But they only come when we make a conscious effort to understand what it is we are experiencing, or to make sense out of the myriad learning events that we encounter every day.

> The increment of meaning corresponds to the increased perception of the connections and continuities of the experiences in which we are engaged.[21]

The purpose of language classes is to teach means of communication in a target language. The purpose of a confluent language class is to teach processes for both intra and interpersonal communication. The ultimate purpose for communication is self expression and self learning that inevitably lead to social expression and social learning. Language learning not only provides the occasion for a meaningful dialog with oneself, but for enlightening conversations with others as well.

We began our discussion with a statement by Silberman in which he claims that teaching for personal development, "human teaching", and teaching for subject mastery is a difficult task. The work in confluent systems is well begun. The resources of Behaviorism, Existentialism, and Humanism provide the trellis for designing confluent

language programs that allow for personal and interpersonal awareness, communication, growth, all the while working to achieve target language proficiency. Confluent teaching enables both teachers and students to do what humans do naturally when they are communicating that being, experiencing, feeling, thinking, expressing, and learning from whatever responses are received from the environment.

Confluent language teaching is an attempt to restore these natural processes to the language class, and to use language as the vehicle for personal-social learning. Language is the mirror of who one is, and of who one is becoming. The language class is the milieu wherein personal growth is fostered through the media of target language structures, and where both teachers and students share in the benefits of continued personal-social dialog with one another. Goethe provides a summary statement for our work in confluent teaching:

> If you treat an individual as he is, he will stay as he is, but if you treat him as if he were what he could be, he will become what he could be.

Let us now begin to employ those approaches to language teaching that challenges us to use our language to know more perfectly the person we are, and the person we are growing to be!

Footnotes

1. Abraham Maslow, The Farther Reaches of Human Nature (New York: Viking Press, 1971), p. 107.

2. C.H. Patterson, Humanistic Education (New Jersey:Prentice-Hall, 1973), p. 22.

3. Charles Silberman, Crisis in the Classroom (New York:Random House, 1970), p. 203.

4. Abraham Maslow, "Self Actualizing People:A Study of Psychological Health," 161-162 in Clark Moustakas, ed., The Self:Explorations in Personal Growth (New York:Harper-Row, 1956).

5. Carl Jung, Introduction to Psyche and Symbol:A Selection from the Writings of C.G. Jung, Violet S. deLaszlo, ed. (New York: Doubleday, 1958).

6. Leslie Hart, How the Brain Works (New York:Basic Books, 1975).

7. Bruce Gaardner, "Beyond Grammar and Drills," 109-118 in Foreign Language Annals 1, iii(December, 1967), p. 109.

8. Hobart Mowrer, Learning Theory and the Symbolic Processes (New York:Wiley and Sons, 1960), p. 71.

9. Ibid., p. 71.

10. A.R. Lurlia, "The Directive Function of Speech," in Word 15, Part II (August, 1959), p. 351.

11. Emma Birkmaier, "The Meaning of Creativity in Foreign Language Teaching," 345-53 in Modern Language Journal 60, vi(October, 1971), p. 345.

12. Sandra J. Savignon, Communicative Competence:An Experiment in Foreign Language Teaching (Philadelphia:Center for Curriculum Development, 1972).

13. George Brown, Human Teaching for Human Learning (New York:Viking Press, 1971).

14. Gerald Pine, "Existential Teaching and Learning," 18-24 in Education 95, i(Fall, 1974).

15. James Bugenthal, Challenges of Humanistic Psychology (New York: McGraw-Hill, 1967).

16. Cereta Perry, "Can Human Relations Be Taught Through a Formalized Program?" 27-30 in Educational Leadership 32, i(October, 1974).

17. George Brown, op. cit., p. 234.

18. Bruce Joyce and Marsha Weil, Models of Teaching (Englewood Cliffe, New Jersey:Prentice-Hall, 1972), pp. 297-310.

19. William Bridges, "Three Face of Humanistic Education," (Talk delivered at the Association for Humanistic Psychology Conference, Squaw Valley, California, September, 1972).

20. George Brown, op. cit., p. 240.

21. John Dewey, "Democracy and Education" 83-128 in Allen Ornstein and W. Eugene Hedley, eds., Analysis of Contemporary Education (New York:Crowell Company, 1973), p. 88.

Suggested Readings:

Beverly Galyean, Language from Within:A Handbook of Practical Strategies for Personal Growth and Awareness in Language Classes (CEDARC, Box 30128, Santa Barbara, CA 93105, 1976).

_____ Human Teaching and Human Learning in the Language Class: A Confluent Approach (CEDARC, Box 30128, Santa Barbara, CA 93105, 1976).